

MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER. THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

The same motives which give rise to the numerous "HARMONIZER" publications, and which are common to all the efforts of the Catholic Church, are the same in this case.

A NATIONAL CATHOLIC WEEKLY

THE HARMONIZER

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Number 1

Who Is That VILLA, Whom The Guardians So Praised?

By JOHN KENNETH TURNER,
Author of "Barbarous Mexico."

The Sun, N. Y., March 21, 1915.

The thing that stands most in the way of peace in Mexico today is a man—one man.

This man is large and bony, with a primitive type of head—broad at the ears and narrow at the top, the forehead retreating swiftly toward the crown. The jaw is huge and brutal, the eyes small, cunning, suspicious. When the body is in repose, the eyes become dull and animal like; and the snarling, slushy mouth hangs slightly open, imparting to the face a vacuity peculiarly repellent.

This man can barely write his own name. He is unable to decipher an ordinary paragraph in an ordinary newspaper. He is a polygamist. His tastes run to the cock pit, the bull ring and the gaming table. Best of all he loves to fight—to shed human blood. His real name is Doroteo Arango. The world knows him as Francisco Villa.

Since Doroteo Arango, alias Francisco Villa, has at last confessed his purpose to become Mexico's latest man on horseback it is in order to review some phases of his career, with the idea of gauging his qualifications.

In my travels in Mexico I became acquainted with a member of Villa's original bandit gang, as well as others who were closely associated with Villa at one time or another. Hence I am in possession of numerous details of his life both as a bandit and as a revolutionist that have not previously appeared in print.

When, in the early spring of 1912, the Orozco revolution assumed promising proportions, Villa telegraphed from El Paso to Chihuahua City offering his services against Madero. Orozco's reply was prompt and sharp: "We want no bandits like Pancho Villa with us."

Orozco's refusal to accept the aid of Villa was not because Villa was a bandit, but because he was a bandit of the most repulsive character—one who not merely robbed, but who took life without provocation and had a reputation for ill-treating women. The most shameful thing the enemies of Madero could find to say when Madero was fighting Diaz was that Madero had given a commission to the bandit Villa.

According to the accepted version of Villa's start in life, the boy while working for a rich hacendado was bribed by a commander of rurales, Don Pedro Sanchez, to act as a go-between in a love affair. But Villa also took money from a rival of

Sanchez. The latter, finding it out, gave the perfidious youth a beating. A few nights later Don Pedro fell murdered, shot in the back.

Villa was sentenced to death for the crime. While in jail at Guanacavi he was approached by an influential person who offered to procure his release and give him money if he would kill a certain Pantoja, guardian of two wealthy girls whose money he coveted. A bargain was struck and carried out. Villa murdered Pantoja and escaped to Parral, where he became a cattle thief for Miguel Baca Valles, a butcher.

In May, 1902, Baca and his partner, Rafael Reyes, had a falling out. Fearing that Reyes might inform on him, Baca hired Villa to shoot him dead.

In November, 1902, accompanied by his chief lieutenant, Tomas Urbina, now one of his generals, Villa robbed the Rancho del Terrero, near Parral, owned by Innocente Chavez. The thieves shot the daughter of Chavez in the leg and wounded an employee, Sotero Duarte, in the breast.

In January, 1903, Villa and three other bandits lay in wait in a grove of cottonwoods near Minas Nuevas, Durango, for Ramon Lopez, his brother and another companion. These men were carrying 3,000 pesos, which was to go to the miners of the region on the monthly pay day. Villa left Lopez dead in the road and got away with the cash.

In May, 1904, Villa, accompanied by Jose Beltran and Rosendo Gallardo, descended upon the Rancho de los Charcos, owned by Don Gabino Amaya, near Villa Ocampo, Durango. After securely tying the two vaqueros of Amaya, the bandits continued on to Amaya's town residence on the outskirts of Villa Ocampo.

At dusk they knocked at Amaya's door. It was opened by a young girl, whom they killed with an axe. While they were robbing the house a policeman arrived and put them to flight. They returned to the Rancho de los Charcos, where they beheaded the two vaqueros whom they had previously tied.

These crimes produced a great sensation and unusual efforts were made to apprehend the murderers. A squad of rurales encountered Villa and his two companions as they were trying to slip unobserved into Parral. Villa killed the rurales leader and the three escaped to an arroyo, where they left their horses and attempted to get into the city on foot. Gallardo was caught

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Says "Catholic System of Education Is Best"

The New Haven (Conn.) Union,
April 15, 1915.

That the Roman Catholic religion has the best teaching system in existence at the present time was the claim of Prof. George Wharton Pepper, of Philadelphia, in delivering the fifth of the Lyman Beecher lectures in Marquand Chapel this morning. This is the last day of the convocation of ministers at the divinity school and at the meeting this morning the hall was so crowded that many were unable to obtain admittance.

"There is no doubt in my mind," said Prof. Pepper, "that the Roman Catholics have the finest system of

teaching possible and I am positive that the time is coming when a move will be promoted to have each religion care for the education of the children of their creed, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the state for the education of each pupil. In this way the children of each creed will be freed from the rival claims of other creeds, and the time is not far off when to know God will be considered the greatest of all the uses of the human mind. And when this move is started you may be sure that it will have strong political backing."

Where Does the Name "Church of Christ" Belong?

By Father Poland, S. J.
(Continued from last week.)

The Church of Christ has not at any time ceased to exist. There has always been a true holder of the name. Whenever a society ceases to exist, the same identical society never re-exists. It may have a successor with the same purpose, but this new successor is not the same identical society; it is a new society. If any one were to say that the Church of Christ could cease to exist, it could not re-exist as a new society without being re-established by Christ Himself, or by some one evidently commissioned by Christ to effect the re-establishment. But the Church of Christ has not ceased to exist, nor has it been re-established. It has always existed from its first foundation, and has always been in rightful possession of its title to the name.

There was, therefore, a true claimant to the title between the years 1590 and 1600.

Nor to go too far back we may stop here. We may consider the claimants now existing and which are found midway between 1590 and 1600, that is in the year 1550. The many hundred claimants of today have really arisen by secession from the ranks of the claimants that existed in the year 1550.

So that a true claimant must be found in the year 1550.

Those who have not considered this matter in its true historical aspect will be surprised, upon examination, to see how few of the present existing religious societies claimed to be the Church of Christ, or had even an existence in the year 1550, that is three hundred and fifty years ago.

They may be surprised to find that in the year 1550 there were but five institutions in the enlightened world that claimed the name: "Church of Christ." These five institutions, to put them in alphabetical order, were: the Anglican, the Calvinist, the Catholic, the Greek, the Lutheran.

The present Methodist institution grew out of some religious conferences which John Wesley began to hold with three or four of his friends in the year 1729.

The Kirk of Scotland took its rise from a movement which John Knox first set on foot in 1557 when, at his advice, some of the nobles formed themselves into a covenanted body which they called "the Lords of the Congregation." The Kirk was established by act of the Scottish parliament which assembled at Edinburgh

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The adjoining picture of the building, which OUR SUNDAY VISITOR occupies, shows that we need more room, and that we are erecting a three story addition to the printing plant.

"THE HARMONIZER"

The above word will hereafter express the slogan or motto of OUR SUNDAY VISITOR. Too many people have regarded our paper as an anti-Menace sheet. We would have these people know that the main purpose of OUR SUNDAY VISITOR is the very opposite of that of the anti-Catholic sheets. They are sowers of hate, and, by fabrications and misrepresentations, aim at dividing the citizenship of our country into hostile factions. It is true that, because we reach 200,000 non-Catholic readers every week, we have devoted considerable space to the refutation of calumnies of the Anti— and we usually refute same by non-Catholic testimony only. But the real purpose for which OUR SUNDAY VISITOR exists is to HARMONIZE Catholics and Protestants, to instruct Catholics in a popular way, to place before non-Catholics the Catholic Church as she really is, in belief, practice, and principle, and to foster a friendly feeling among all Americans, no matter how they might differ as to nationality, creed or politics.

Congregational Paper Administers Good Advice to Non-Catholics

The Congregationalist expresses a fear that, unless both parties exercise great self-restraint, we are likely to have unprofitable controversies and recriminations between members of the Roman Catholic Church and those of other churches in the land, and ventures to suggest proper lines of action for those whom, as a Protestant journal, it in some measure represents. There are four things, it says, which Protestants should do or not do. First, do not circulate rumors prejudicial to Roman Catholics. The large majority of Roman Catholics in this country are honest, pure, patriotic men and women. The priests, bishops and devoted women are, as a rule, intelligent and sincere. Indiscriminate and unverified accusations against them are outrageous. Close ears and lips to all gossip and scandal and innuendo.

Second, do not get panicky over the likelihood of the Roman Catholic Church dominating this country. Such a domination is most unlikely, and statistics are furnished to show this. It is not a question whether that

From the Hartford, Conn., Courant.

Church will outnumber the Protestant churches. A vast population outside of either party will see to it that no domination by any church or churches ensues. It might have been added by the esteemed Congregationalist that the Roman Catholic Church manifests no ambition nor desire for such domination.

Third, make friends with Roman Catholics as widely as possible. Try and get their point of view concerning certain problems, as, for instance, that of parochial schools. Approach them on the basis of common Christian sympathies and aims. Get as close to them as possible, and cultivate the spirit of fraternal co-operation with them in all things possible.

Fourth, care as much for your form and forms of religion as your Roman Catholic neighbors do for theirs. Emulate them in ever so many ways and things. Often they put Protestants to shame by their attendance upon public worship, by their zeal and constancy, by their devotion and sacrifices. That

church comforts its millions the world over in sorrow, cheers them in trial, arms them against evil, saves them from sin.

All this is excellent and timely counsel. We would add to it that the spectacle, too often made of Protestant indifference accusing Roman Catholics of superstition is both ridiculous and absurd. The church services of these latter Christians are exemplary for Protestants, not only as being so largely attended, but as free from all those supposed "attractions of mere entertainment," which are too common elsewhere, as being veritable temples of worship and houses of prayer, where "society" and social cliques and social receptions have no place or part.

Finally few intelligent, earnest, candid Protestants will fail to confess with gratitude and gladness that against some of the agitations which threaten the order, the peace and the welfare of our country, the Roman Catholic Church presents an attitude of almost unyielding resistance and is a mighty power and bulwark.

Repeated Charges Affect Grown-Ups Like Ghost Stories Do Children

"Briefly and in my humble way, I have striven to suggest what some of the issues of the next campaign may be, and I now come to a question that may be an issue, but which should not be and will not be if the broad-minded patriotic people of this state, and especially those of the Protestant faith, will assert themselves in an effort to disabuse the minds of that considerable portion of our people who have permitted themselves to be influenced by the scurrilous publications that have been so generally circulated throughout Iowa during the past two years. I refer, of course, to the religious issue, to that propaganda of

By C. W. Miller, Representative.
(Prot.), Waverly, Iowa.

poison conducted as a financial venture by its promoters, but which in its direful effect is doing harm to the social and even the business life of this state, in a measure that can hardly be estimated. This propaganda, which has already induced many well-meaning men and women to the belief that the neighbors beside whom they have spent their lives in peace and friendliness are unworthy citizens, that their institutions are immoral, and their church not a church at all, but a conspiracy against

our government. All absurd, of course, as any right-thinking man should know, but the very boldness of the absurdities have affected many people, just as the oft-repeated ghost stories of an ignorant nurse affect so many children. True it is that the calumnies put forth by the publications referred to have been disproven time and again, and that in many cases the libelers have been punished, but that has only stirred the calumniators to greater and more frenzied efforts.

The Iowa House of Representatives

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A Short Instruction on the Holy Bible

By Rev. J. S. Vaughan.

(Continued.)

While speaking of external and, if we may so express ourselves, accidental testimonies to the truth of Holy Scripture, we may perhaps make mention here of the ancient catacombs, some of which may still be visited in the neighborhood of Rome. They consisted of great subterranean chambers and passages excavated, for the most part, out of the soft rock, or "tufa." The most famous are to be met with along the Via Appia, one of the chief roads leading out of the Eternal City. In the first ages of persecution, when the Christian faith was proscribed, and when literally hundreds of thousands of Christians were put to the most cruel forms of death for daring to practice their religion, it was not safe to assist at or to celebrate any of the rites of the Catholic Church in public. As a consequence, during the long centuries that these

as he offered up the Adorable Sacrifice of the Mass, much as the faithful do today in the beautiful cathedrals that more peaceable times and more tolerant governments have enabled us to raise up to the honor of the same Divine Victim.

It is calculated that the catacombs about Rome alone number about forty, and that their dismal corridors, if straightened and placed end to end, would reach to a distance of nearly nine hundred miles; or, to put it more graphically, would extend from Brighton to Edinburgh and all the way back again; while the innumerable tombs enclose between five and six millions of bodies, or, at least, what remains of them. But what it may be asked, have all these interesting facts to do with the Bible? Well, they have a good deal to do with it, as we shall now proceed to show. The early Christians not only worshipped God, and paid reverence to the saints in these strange dwelling-places, but they carved or painted inscriptions on the walls, and on the tombs and altars, and the learned have been able to decipher these inscriptions, and to learn much concerning the ancient faith, as professed by those who, more than a thousand years ago, left behind them these interesting traces. Just as I can tell at once, at the present day, that a man believes in the doctrine of Purgatory, if I see that he has put a headstone on his wife's grave with R. I. P. carved upon it; so, in a similar way, many other doctrines held by the first Christians may be inferred and demonstrated by a careful study of the inscriptions that still remain. Then, in addition to these inscriptions, there are to be found also symbols and figures illustrating and indicating their faith as well as their piety, and large numbers of paintings on the walls, or frescoes, as they are

(Continued on Page Four)

The Endorsed Patriot (?) Arrested Day After Election

Our readers will remember our recent reference to the activities of the "Independent Voters' League," of St. Louis. On an imitation ballot prepared by themselves, they listed the names of all candidates for office, and as a hint to the voter, they qualified each either "American," "Romanist," or "Pro-Romanist."

Well, at the top of their ticket appeared the name A. H. Frederick, American—for President, Board of Aldermen. He was elected with the rest of the Republican ticket. But now, poor fellow, this ideal American is under arrest for many forgeries, and will probably have to go to the penitentiary instead of to the Aldermanic chamber. His resignation has already been demanded, and acceded to. Such are specimens of officials whom the Patriots (?) have been backing in many places. It is too bad to see them cut their own throats! And what is scandalous about it all

is that Frederick's friends knew of his crimes and shielded him. The St. Louis Republic, of April 10, says: "The expose was delayed in order to assure Curley's defeat and permit machine to control the presidency of the Board of Aldermen."

"These are the facts in the conspiracy as they are apparently unfolding themselves to our startled gaze. It is an accusation of such unthinkable baseness that even hardened politicians should shudder at the notion of thus betraying the public for partisan ends."

"It matters not what becomes of Frederick. If he has done wrong, he will doubtless be short of his undeserved laurels and left to take his course with the law."

"But what should be done with the politicians and others who wilfully and knowingly kept the public in ignorance of what they knew concerning him?"

(Continued)

Write immediately for schedule showing all places and dates of the best examinations. Don't delay. Every day you lose means the loss of so much coaching before the rapidly approaching examinations.

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(Continued)

seriousness of the social evils, and indicate to them the means which seem best suited for the success of the desired reforms. Once the masses were thoroughly convinced of their

When you do a good action, have the intention of first pleasing God and then of giving good example to your neighbor. St. Alphonsus.

There are more convents that are not surrounded by walls than convents that are. The largest

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HUNTINGTON, INDIANA, MAY 2, 1915.



"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our mutual good-will, the apostolic blessing, which we likewise extend to all who write for and read his paper."
PIUS PP. X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.
April 27, 1913.

The editors of your work have to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.
JOHN BONZANO, Archbishop of Malines, Apostolic Delegate.

Dear Rev. Father:—
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
To furnish a weekly paper, for an annual subscription of \$5.00, appears to me to be more than remarkable.
Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Xto.
H. J. ALERDING, Bishop of Fort Wayne, Indiana.

EDITORIALS

WE ARE THREE YEARS OLD NOW.

With this number OUR SUNDAY VISITOR begins its fourth year. Our first issue bore the date of May 5, 1912. Sown, auspicious Maria, three years ago, the grain of mustard seed has grown into a big tree, whose branches reach out to every part of the country. Ever since March, 1908—four years before OUR SUNDAY VISITOR made its debut as the need of the hour—the editor of this paper has kept a printing plant busy in the interest of the Catholic cause. He turned every cent of earnings into new equipment, with the result that today OUR SUNDAY VISITOR has a printing establishment equal to the best in the country.

The editor is quite rich, therefore, in property, if not in cash, you say?

ANSWER.

On this, our anniversary, the editor feels like telling you a little about his business:

We are ready to incorporate our publishing business for an amount equal to the value of our assets, and our very charter will stipulate that no more than the ordinary six per cent dividend will be paid shareholders, that any profits over and above this will be divided among several charitable and missionary movements. The editor will turn over to the corporation his big printing plant—the pride of his life, and the product of seven years hard work—without asking one dollar compensation for the same; and a board of trustees will distribute whatever might be the earnings in excess of six per cent on the capitalization.

The only reason for incorporation is to place our publishing business on a basis that will insure its continuance, to relieve it of its dependence on the life or energy of any one individual.

The incorporators are unselfish, and personally disinterested parties, consisting of the Bishop of the Diocese of Fort Wayne, Hon. Charles Niezer, Indiana State Deputy, Knights of Columbus, and J. F. Noll, the editor.

How different the motive which actuates us from that which inspires the publishers of the slimy sheets! In their every issue, several columns are devoted to appeals for funds, all of which go into the coffers of the unscrupulous editors themselves. Just last week the Ladora, Iowa, "Ledger," commented on this matter as follows:

"Every week I receive from a dozen to fifteen of the so-called 'patriotic' publications—yes, I receive, pay for, and READ them all, and as I write this article I have before me the entire allotment for the week, and in every one of them about two-thirds of the entire space is given up to 'appeals' to the men on the 'firing line' to SEND IN MORE SUBS. And this seems to be the kernel of the whole nut—the very purpose for which each and every one claims existence—MORE SUBS! The wail reaches you from every column, every article, and in two or three instances, the wail is made in a whole page spread."

We have never yet appealed for any money, though we could get lots of it from our 2,000,000 readers. Not a person connected with the new OUR SUNDAY VISITOR corporation is looking for an extra dollar.

We have already told our readers that the publication of our weekly paper does not constitute most of our work. We publish a PARISH MAGAZINE, which is made local to the places in which it is circulated by the addition of parish notes, etc.—and we do such local printing for nearly one hundred towns. Then we publish about fifty pamphlets on timely topics; we supply book-racks, which are self-sellers of these pamphlets.

Hence, dear reader, the little profit from subscriptions which you send in will do God's work in other fields of activity. God's blessing has been on our work, and we want it continued; we want it in even greater abundance. Pray for our success, and become a worker, an apostle for the spread of religious truth. If you are not a personal subscriber to the paper, get a copy as regularly as you go to church on Sunday; get two copies—one for some friend, who needs to have the mists of prejudice removed from his spiritual vision.

PAY UP TO JUNE FIRST.

We expect to incorporate our business about June 1st; in the meantime we shall take a complete inventory of our machinery and accessories, and shall endeavor to collect all accounts due us. We would, therefore, ask our patrons to square their bills, of whatever nature, up to June 1.

Father Garesche's Editorial

THE LONELY CHILD.

A private letter from Europe gives a suggestive detail of the efforts which are being made to cheer and encourage the troops at the front. In the vast armies which lie in wait in the trenches there is many a poor fellow who never experiences the joy of receiving a "letter from home," for the very simple but poignant reason that he has no home to hear from. There are men who through all the long months of waiting have seen their happy comrades clutching eagerly at the kind and cheering letters which pour upon them, without having ever seen so much as a scrap of paper coming their way from a friend. To cheer these good fellows the officers are furnishing their names and addresses to kind folks at home who agree to write them from time to time a bit of a letter, so that they will feel that some one in the world takes a special interest in them. Surely this is a thoughtful charity and worthy of Christian people.

But as I read of this touching practice, I remembered a more widespread, if less impressive charity, which is waiting at our own door and all about us. In our large institutions where boys and girls, the wards of the state, are kept in industrial schools, and orphanages, there is many a lonesome child which has no friend in all the world. Sometimes these little ones have been brought to the doors of the institutions which shelter them as nameless waifs, without parents or friends. They grow up into childhood, mere numbers in a book and names on a roll. They are treated kindly indeed by the officials of the institutions, but with that impersonal and impartial kindness which does not satisfy the heart. Instinctively their small hearts yearn for a more particular affection, for some one whom they can claim as their own special friend. The suggestion has been made that those who have the time and the kind heart to help these little ones, should find out from the officers of such an institution who are the ones that most particularly need a friend, because they are so unprovided, and should make it a practice to visit these little ones from time to time and show an interest in them that will brighten their little life. It will not mean much trouble, an occasional visit when time allows, and perhaps a little gift now and then as an affectionate remembrance. But the little heart, swaying about like a vine for something to twine around and love, will be endlessly grateful. And besides consciousness and merit of the good they do, these charitable people will reap the reward of that very precious thing, the love of a little child.

EDWARD F. GARESCHÉ, S. J.

Editor of The Queen's Work, St. Louis, Mo.

Repeated Charges Affect Grown-Ups Like Ghost Stories Do Children

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could have done much toward subduing this senseless religious prejudice and hatred, but it failed most miserably to take advantage of the opportunity that offered itself when there was introduced a bill providing for the inspection of convents, a so-called anti-Catholic measure that has been before many legislatures the past winter. Immediately upon its introduction, the members organized themselves into a circumlocution office, and how not to come to a vote on the measure became the watchword. I believe a better way would have been for the committee in charge to have sought to ascertain whether there was any need for such inspection. Of all the hundreds of letters on this subject written to members, not one, so far as I know, ever hinted at any knowledge possessed by any one as to any untoward proceedings in any lowa convent. But if the committee had made an investigation and had made public its findings, I am sure it would have been more satisfactory all around. The Senate still has left to it the rational manner of dealing with this subject, and I hope it may be persuaded to do so and thus set at rest all doubt as to whether the Rayburn Bill was really a spite measure, or whether it really had merit behind it. While I have no doubt of what the result of such an investigation would reveal, I am most confident that the effect upon the Don Quixotes who would storm the convent walls and release the fair inmates from within would find, like their prototype of old, that it was only windmills that guarded them, and, then assured, would possess their souls in peace.

"I am speaking on this subject not as a Catholic, or as a special friend of Catholics, though I am proud to say that among my friends are many noble men and women of this faith. I speak rather as an American, as one who loves his country and her institutions. I speak because I think the time has arrived when all men who realize the harm that has already been wrought, and the still greater harm that must ensue, if this wave of religious hatred and prejudice continues to grow, owe it as a duty to their country to do so. You men here ought to speak up, both individually and collectively. You ought to organize a new booster movement and your motto should be the restoration of peace and confidence among all the people of the state. And you should exert yourself with others—especially with the Protestant clergy—for in this crisis, as I consider it, there are no men in the country who have such opportunity for service to their country as they. Persuade them to speak the truth as they know it, and I am sure that the peace, confidence and good will that is so necessary to the progress and well-being of our state will soon be restored.

"While they can help most, we can all do a part in re-establishing and maintaining freedom of thought and of conscience, the one principle of government that has made us great among the nations of the earth.

"Therefore, let us no longer, by our indifference, encourage the sowing of dragons' teeth, the one kind of intentional farming that has never paid, but instead let us devote ourselves to sowing the seeds of confidence and good will, to the end that there may grow again the flowers of trustfulness and neighborly affection in every Iowa heart."

Who Is That VILLA, Whom The Guardians So Praised?

(Continued from Page One)

March 5, 1910, Villa, masquerading as a cattle buyer, was entertained with six companions by a wealthy rancher, Alexander Munoz, whose place is near Minas Nuevas. At an opportune moment the bandits overpowered the rancher and his family and employees, killing one of the Munoz sons, who resisted. They then tortured the old man in order to force him to reveal where his money was hidden. Afterward they killed him.

One of the last of Villa's murders as a private bandit, and perhaps the most talked of, was that of Claro Reza in the summer of 1910. The story was related to me by a man who heard the shooting and helped pick up the body of the victim from the ground.

Claro Reza was for years a member of Villa's outlaw band and knew all his habits and habits. Being careless, he was caught and lodged in jail in Chihuahua City. He expected to be executed at once, but was held in confinement for a year and a half and then was offered his liberty by Governor Creel on condition that he would help to catch Villa. Reza consented and was given a commission in the rurales.

Villa, learning that Reza was after him, knew that he stood in grave danger of surprise and capture. He determined on a bold stroke. Tradition has it that Villa sent word to Reza that he was coming to the state capital to kill him. Whether this is true or not, Villa actually came.

Reza was in the habit of going between ten and eleven every morning on his horse to gossip with a certain butcher. Villa knew this, and one morning he and two companions rode into the city of Chihuahua, stealing in by the sanctuary of Guadalupe and through the Chamisal.

When the three outlaws turned the corner where stood the shop of Reza's friend, Reza was standing at the open window talking to the butcher, who was cutting meat inside.

Without a word Villa discharged his pistol, hitting Reza in the back. Reza ran yelling around the corner and jumped into a ditch, where he tried to hide. But Villa and his companions followed, perforating Reza with lead. He died in the ditch.

"If I told you of everybody I have killed," Villa boasted once to a group of officers in Juarez. "I would be talking three days and nights."

Many unbelievable tales of wholesale executions, personally carried out by Villa and his companions, are afloat along the border. The above instances, however, are well authenticated.

Where Does The Name "Church of Christ" Belong?

(Continued from Page One)

In 1560; and the first meeting of the General Assembly of the Church of Scotland was held on the twentieth of December of the same year.

The Society of Friends originated in the year 1647.

The Baptists were not an institution until the seventeenth century. There were Anabaptists in 1550, but they have disappeared, and the Baptists do not claim succession from them.

We may, therefore, rightly limit our investigations to the five institutions which existed in 1550 and exist today. Hence, the true claimant must be found amongst the five. Which one of these five institutions of 1550 was the Church established by Christ through the Apostles?

The Anglican church was established in 1534 by edict of King Henry VIII of England—an edict which is known as the "Act of Supremacy."

The Lutheran church first took some definite form in the year 1530, when the schedule drawn up by Martin Luther and Philip Melancthon, and known as the "Augsburg Confession," was presented at the Diet of Augsburg.

The earliest date that can be assigned to Calvinism, as an institution, is 1541, when the "Institutes" of John Calvin were accepted at Geneva. Even before the year 1600 there were at least twenty variations of Calvinism. Its general idea is found today in the Kirk of Scotland, in the Dutch Reformed church, in Congregationalism and in American Presbyterianism.

Now, if we go back another century, that is, to 1450, we find no record of the Lutheran church nor of the Anglican church nor of Calvinism. Martin Luther was born in 1483; King Henry was born in 1491, and John Calvin was born in 1509.

Thus, in 1450, we find only the Catholic Church and the Greek church. Rather, it would be more correct to say that in 1450 the Catholic Church alone is found of all the claimants that exist today. The present Greek church really dates from the year 1453, when Constantinople was taken by the Turks, and Gregory Scholarius was appointed Patriarch of Constantinople by command of the Sultan, Mahomet II.

From the days of Photius (867) the Greeks had been, off and on, separating from and rejoining the Catholic communion. From 1054 they remained separated for 220 years. In 1274 they re-united at the Council of Lyons. Six years later they separated again. Another re-union was effected at Florence in 1439. This union was rejected for years later, in 1443, by the Patriarchs of Alexandria, Antioch and Jerusalem. The Patriarch of Constantinople adhered to the union. But he was deposed and Scholarius was appointed in his place by the Turkish Sultan in 1453. Thus the Greek church came into existence in the nineteenth century. It ceased to exist several times in the course of six hundred years, so that no one of the succeeding establishments was an identical institution with its predecessor. The present Greek institution was really founded by the Sultan in 1453, and it absorbed all the other Greek dissenters.

There remains, then, but one claimant: the Catholic Church. It exists today. It existed in the time of Martin Luther and John Calvin and King Henry VIII. They went out from it. It existed through all that period during which the Greeks were going out from it and coming back to it. It existed before that time through the first nine centuries; and of all the many hundred claimants that rose up against it in those first nine centuries, few names are even known amongst us.

The succession of the Catholic Church from the Church of the Apostles to the present day, as an identical institution, is complete without an interruption. The organization of the Catholic Church has not varied in all that time. The central seat of its administration is found today where it was 1800 years ago. The line of its Chief Pastors, the Popes, has come down in regular succession from Peter who was appointed by Christ.

To what institution, then, does the name "Church of Christ" truly belong? What would the jury say?

WHAT OTHERS ARE DOING FOR OUR SUNDAY VISITOR

Austin, Texas, April 13, 1915.

Rev. John F. Noll:—
Dear Father:—I am not a member of your church, but I do read the "Sunday Visitor," and it gives me much pleasure to see the truth told. I travel from the Atlantic to the Pacific and from Canada to the Gulf, and nearly every Sunday I can get your paper.

In the South and Middle West I always find it, and was pleased last week in South Dakota to see it in the box at Hotel Grover, for that way one could get a copy. But today I am sorry to say I did not find it in the Catholic church of this city. But I did see the "Menace." Here is \$5.00; help the work along. Pray for writer and his family, is all that I ask. If I had the money I would put a Catholic church in every country town.

Yours truly,
A. B. EIVEIER.

I live in Chicago.

Toppenish, Wash., April 12, 1915.

Dear Rev. Father:—
Would not some charitable reader or readers help me to supply my congregation with good suitable reading.

First Congregational Church,
Pilot, Mich.
April 10, 1915.

Rev. John F. Noll,
Editor "Our Sunday Visitor,"
Huntington, Indiana.

Dear Sir and Brother:—
Referring to your communication of recent date, I am glad that my friend, whoever he may be, has given me such a fair representation.

I believe it to be the part of wisdom for Catholics and Protestants alike, in these days, to be both frank and honest in their dealings with each other, whatever their real or fancied differences.

As citizens of this great commonwealth we are all AMERICANS. We claim to be a Christian nation. Then let us ACT like Christians; using the highest standards which, in our finite wisdom, are determinable, in carrying out the thought and principle involved. Along such a line we may travel with little, if any, friction.

I thank you and my unknown friend, jointly, for the courtesy extended me.

Cordially yours,
(Rev.) R. C. HUFSTADER.

A KNIGHT of Columbus 22 years of age, position where conscientious effort and hard work will be appreciated. Address: R-20, Our Sunday Visitor.

Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford are ready in need of vocations, as their work has grown rapidly. They have a novitiate for women; House for aged Hospital, Day Nursery, and in later future will have schools. Young ladies who feel called to serve God and their fellow-men, please apply to the Sisters of Mercy, 185 N. Lake St., Aurora, Ill.

BUILD A CHURCH YOURSELF

Rich men alone have no monopoly on Memorial Churches for their dead relatives and friends. The Catholic Church Extension Society has seen to the erection of eight hundred, all in desirable places, whose people had no chance before to even see a real altar, or hear Mass in a real church. How would it have been for your children if they had no chance? These chapels are a real church. Write and let us tell you about them.

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Catholic young men, of respectable families, who have vocation to the religious life, and a tendency for nursing the sick, should join this congregation. The Novices receive full courses of instruction, not only as regards their religious training, but also in nursing the sick and performing the other offices in the Community. For further particulars address

"THE NOVICEMASTER" Alexian Bros. Hospital, Chicago, Ill.

THE FENWICK CLUB—Hotel for Catholic Young Men

319 Broadway, Cincinnati, Ohio

For Catholic Young Men between the ages of 17 and 25. Only those admitted as guests who can produce satisfactory credentials of good moral character. Charges for room, board, laundry, use of piano, pool table, library, etc., \$4.00 to \$5.00 per week. This club is for the accommodation of young men who are working or studying in Cincinnati. For information or further particulars address REV. FRANK E. BAKER, Director.

PASTORS: ATTENTION!

Money to loan on Church and Catholic Institutions at reasonable rates. Loans made on improved farms and city real estate. Write to

V. Van Bever, 3303 Wrightwood Ave., Chicago, Ill.

CANDIDATES: WANTED

The demand for members is greater than the supply in almost every religious order. Not that vocations are scarce, but vocations are lost from lack of information and encouragement. Young men who would like to serve God in a highest and holier way can find various openings, especially in the teaching Brotherhoods.

The Alexian Brothers offer rare opportunities and will be glad to correspond with boys and young men who are disposed to devote their lives and talents to educate Christian youth, teaching them to know, love and serve God worthily, and grow up useful and law-abiding citizens of our great country.

Although teaching is the main work of the Alexian Brothers, yet devoted young men not feeling qualified for the teacher's profession, may find opportunity of embracing the religious life, by joining themselves to other commitments closely allied to teaching.

The headquarters of the Alexian Brothers are in Baltimore, Md. For further particulars correspond with

BROTHER ALPHONSE, Station D, Baltimore, Md.

by sending us about 100 copies of "Our Sunday Visitor." I assure you, Rev. Father, that the amount of good that would accrue from the reading of your valuable paper would be incalculable in some of my missions, which I can attend only on week days. In one place particularly—at Liberty—there is a dread spirit of Anti-Liberty, which I know would be greatly lessened, if not altogether destroyed, by a weekly visit of "Our Sunday Visitor." I trust that some of your many readers will be able to send us some copies for distribution for the sake of the good cause.

Wishing you continued success, I am, dear Rev. Father, yours sincerely in Xto.
PASTOR.

Greenwald, Pa., Feb. 14, 1915.

Rev. J. F. Noll:—
Dear Father:—To increase the circulation of "Our Sunday Visitor," I would suggest that every member of the Holy Name Society buy two copies—one for his own use and the other to give to some non-Catholic. I am going to try and have our Holy Name Society take this up at our next meeting.

JAMES DILLON.

Harper & Brothers, Publishers,
New York and London.
Franklin Square, N. Y., April 12, '15.

"Our Sunday Visitor,"
Dear Sirs:—

Your issue of April 11th speaks with just indignation of the immoral nature of a recent number of Harper's Weekly.

We would like to call your attention to the fact that Harper and Brothers and HARPER'S MAGAZINE have no connection whatsoever with Harper's Weekly. That periodical was sold some years ago. We are as much disgusted and shocked at their indecencies as any one.

Yours very truly,
HARPER & BROTHERS.

Louisville, Kentucky,
Our Sunday Visitor.

Huntington, Indiana.

I have just received a copy of your paper; I have read it with interest.

I am not a Catholic, nor am I a Mason; but I have many friends of both.

I am certainly delighted to see a paper spread the impartial, patriotic, and Christian thought you express.

Yours truly,
J. C. HOOD.

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FRANK FINK

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